The
Missionary Intelligencer.

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A FAVORABLE OUTLOOK.

The outlook for the March Offering is fine. The orders are being received in a way that encourages us to hope that the Offering will be quite generally observed. Our new, fresh March Offering Supplies seem to meet the needs of the churches. We suggest that each church be on the alert in the preparation.

New Living-link churches are being enrolled right along. The appeal of Bert Wilson and R. A. Doan is meeting with splendid encouragement.

There seems to be a great desire to wipe out all deficits. The Churches are anxious to see the salaries of the missionaries restored to their full amount.

Let there be a united, determined, enthusiastic effort to make this a memorable year.

Prompt action is the word to send down the whole line!

Financial Exhibit for the First Three Months, 1916.

	1915	1916	Gain
Contributions from churches	184	333	149
Contributions from Sunday-schools	116	105	*11
Contributions from C. E. Societies	80	114	34
Contributions from individuals	179	142	*37
Amounts	$31,395 13	$31,322 57	*$72 56

Comparing the receipts from different sources shows the following:

	1915	1916	Gain
Churches	$5,259 02	$8,787 41	$3,528 39
Sunday-schools	1,659 42	1,982 37	322 95
Christian Endeavor Societies	932 03	1,018 81	86 78
Individuals and Million Dollar Campaign Fund	8,797 85	10,086 10	1,288 25
Miscellaneous	623 69	923 71	300 02
Annuities	14,123 12	7,825 00	*6,298 12
Bequests	.....	699 17	699 17

*Loss.

Gain in Regular Receipts, $5,526.39; loss in Annuities, $6,298.12; gain in bequests, $699.17.

All moneys should be sent to F. M. RAINS, *Secretary,* Box 884, Cincinnati, Ohio.

Please order your March Offering supplies *at once!*

The church that has the March Offering habit is certainly to be congratulated.

"We are on for a good March Offering this year, I hope."—Geo. H. Ellis, Nezperce, Idaho.

Truly, the first Sunday in March is just as important to the cause we all love as it has ever been.

Very much depends upon the strong and emphatic way the March Offering is announced in the churches.

"Hope to make the best offering in the history of this church."—W. J. Shelburne, Shelbyville, Tennessee.

Oscar Joneson, Osawatomie, Kansas, says, "We expect to give our largest offering to Foreign Missions this coming year."

"The New Testament, *all* the New Testament, yes, its missions and *all,* is what we need."—O. P. Spiegel, Montgomery, Alabama.

"Five times our apportionment is the minimum we expect at Henderson. Hope to exceed that."—Chas. W. Starr, Henderson, Michigan.

"We are planning for at least $600 for the Foreign Society on Children's Day."—F. M. Masters, Euclid Avenue Sunday-school, Cleveland, Ohio.

Many millions of dollars are being expended in this country annually for automobiles. Many more millions should be expended for world-wide missions.

"I am in the evangelistic field now, but I assure you I am trying to get the churches to *know* and to *go* and to *grow.*"—H. A. Davis, Hillsboro, Indiana.

"Considering the material prosperity of our nation, the year 1916 should be a record breaker in all our missionary work."—Sidney M. Bedford, Waverly, Illinois.

We ask the churches to please see that all the offerings taken the first Sunday in March are devoted to Foreign Missions. This day has been set apart for this special interest.

Much depends upon the use that is made of the March Offering supplies sent out by the Foreign Society. Use them as intended by the Society and you will not be disappointed over the results.

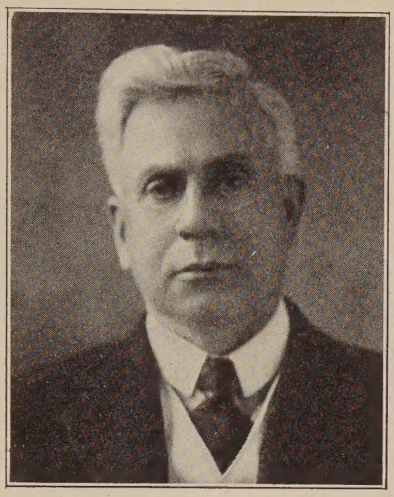
"It always seemed to me that the first impulse of a new-born soul into the kingdom of God is to want to give the message to others. By this spirit we truly live."—Mrs. Martha C. Hale, Watertown, New York.

"Missionary education and inspiration are helped by missionary sermons. Printed matter is valuable, and helps, but it does not take the place of the living voice in the pulpit."—George C. Ritchey, Monmouth, Oregon,

"We cannot but appreciate the work of the Foreign Society because of the larger vision it affords us of the kingdom of Christ. We need Christ's conception of a universal Kingdom."—W. W. Carter, Hinton, West Virginia.

Please do not allow current expenses, a church building fund, or a church debt to stand in the way of the March Offering. The church that observes the March Offering is much more apt to meet other obligations than if it does not do so.

Even where the church has made the Every-Member Canvass, the missionary days should still be observed. On these days an opportunity should be given to such as are not giving weekly and to strangers. The missionary days have a great educational value and should by no means be neglected.



H. E. Rossell, Dufur, Oregon.

This faithful preacher has not failed to observe the March Offering since he began the ministry. There are many others of this class.

L. M. Omer, West Point, Georgia, has not failed to take the March Offering for Foreign Missions in all the twenty-five years of his ministry. The faithfulness of loyal men like this is what has given the Foreign Society its strength and power.

The Foreign Christian Missionary Society is not an organized agency outside of the churches to carry on foreign missionary work, but is an organized agency of the churches themselves, through which they do their work in mission lands.

We are sending the apportionment to all the churches February 1. We ask the ministers and church officers to give it due and careful and prayerful attention. A church is not apt to raise a very large amount if it does not have a definite aim.

C. C. S. Rush, Marrickville, New South Wales, Australia, succeeds F. T. Saunders as secretary of the Foreign Missionary Committee of New South Wales. Our best wishes go with Brother Saunders, who has been very efficient in his position.

Haining Pagoda.

Pagodas like this may be seen in different parts of China. They are regarded as a great ornament to the country. They are sometimes built by some wealthy person, and sometimes by a number of persons or a community. Often they have a temple on the first floor, or are connected with a temple.

Every preacher and every church member should remember that Jesus said, "If you love me you will keep my commandments." He commanded his disciples in a clear and definite and positive way to go into all the world and preach the gospel to every creature.

J. B. Dodson, McMinnville, Oregon, has been the superintendent of the Sunday-school for ten years. They always remember Children's Day for heathen missions. One of the greatest missionary agencies in the Sunday-school is a live missionary superintendent.

A brother in Missouri assumes the support of D. O. Cunningham in India. He sends $200 on the first payment. He will send $400 before September 30. We have at least a thousand business brethren that should take this step. We hope others will fall into line in the near future.

The contrast between the earnest Christian and the non-Christian in heathen lands is very striking. Because of conditions which surround the native churches, discipline is usually very strict. In mission lands a Christain is a marked man and is in a very true sense "one called out."

The church at Horton, Kansas, becomes a Living-link in the Foreign Society, and in the future will support their own missionary on the Foreign Field. Harry Smith is the popular and efficient pastor. Four hundred and sixty-five dollars of the amount has already been raised.

Our country is now the money center of the world. Let us seek to make it the Christian center as well. Expert financiers say that the country was never before so prosperous in its history as it is to-day. What excuse can we offer for not remembering the work in the lands beyond the seas?

The mingling of modern material advance with backward heathen customs is strikingly exhibited in the fact that when the president of the Chinese Republic went to the high altar of the Temple of Heaven to restore the ancient worship, he was taken at top speed in an armored automobile.

The three years' evangelistic campaign carried on by Christian Japanese has already shown striking results. At the close of the first year 914 meetings had been held, with an attendance of over 160,000, and 5,000 were enrolled as inquirers. In many places the Shintoist and Buddhist priests tried to organize counter movements and break up the work, but without avail.

The Japanese government has released from prison in Korea, Prince Yun and five other prisoners sentenced in the so-called Korean conspiracy case. The injustice of the imprisonment of these men caused widespread indignation at the time. The attitude of the government toward Christians in Korea has undergone a radical change in the last two years.

One of the greatest hindrances to missionary work in Oriental countries is the evil living of many Americans and Europeans who go to those lands. Because

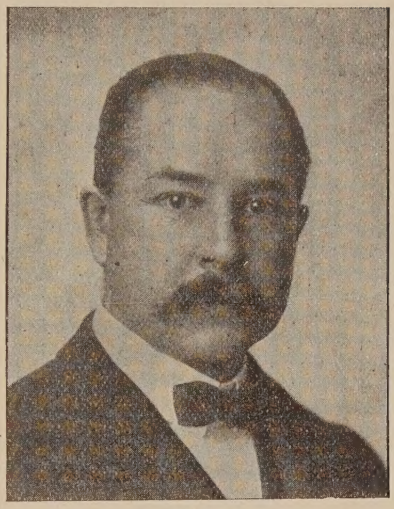
Christianity has come through these Western countries to the Orient, most of the people look upon America and other nations of the West as Christian countries, and they are apt to give Christianity the credit or blame for everything that white men do.

The missionaries write that many questions are raised by the natives in the foreign fields with regard to this great war in Europe. Formerly one of the arguments of the missionaries has been that Christianity has developed a finer type of civilization and a more helpful life because of its strength in the West. It is difficult for the missionaries to use this proof when the so-called Christian nations of Europe are engaged in this awful war.

A friend, writing concerning his own experience, says: "I gave ten cents for Foreign Missions about 1900. In 1905 I was willing to go. Now I want to be a supporter of a native worker. My prayer is for a Living-link church." This helps to illustrate the growth of many loyal friends in the work of world-wide missions. Despise not the day of small things, but look forward and work hard for greater things for the spread of the great kingdom of God.

It will be gratifying to all the friends of the foreign work to know that the adult Bible class movement in China, inaugurated by R. A. Doan last year, is meeting with signal success. Through Mr. Doan's generosity three sectional conferences on adult work were held in different parts of China. These were very successful. The World Sunday-school Association has taken vigorous hold of the movement and there is promise of rapid development.

For the year ending December 31, 1915, the Foreign Societies of the United States and Canada received $18,302,905 for their work. This was an increase over the previous year of $1,625,379, or over nine per cent. The receipts have about doubled in the past eight years, which shows that the cause of foreign missions is growing in the hearts of



H. K. PENDLETON,

Pastor of the Living-link church, Houston, Texas. This church supports Dr. Kline, of Houston, at Vigan, Philippine Islands.

Christian people everywhere. The churches of North America give more for this cause than do all the churches in the world besides.

Eastern Asia has long been called the Gibraltar of Christian nations. Traditions, civilization, philosophy, religion, and institutions all stood for decades like a solid wall. What a change has come over this section of the world in recent years! As we look back we think the Roman Empire was converted quickly. It is interesting to know that there have been more converts in Eastern Asia in the last sixty-five years than were made in the Roman Empire the first sixty-five years after the death of Christ.

Sometimes people speak critically of the slow progress of mission work in some of the Eastern fields. These folks should remember that it took more than three hundred years of strenuous missionary endeavor on the part of early missionaries to make even nominal Christians out of our crude Anglo-Saxon ancestors. If our own stock was so stubborn and so long withstood the work of the Christian missionary, why should we wonder when it has taken one hundred

M. L. PONTIUS,
Pastor First Church, Jacksonville, Illinois. This church is a Living-link and plans to give $1,000 to the Foreign Society this year.

years to break through the conservatism of China's philosophy and religion?

A. McLean is representing the Foreign Society in the Latin-American Missionary Conference at Panama. This will be the largest and most significant conference of missionary leaders since the Edinburgh Conference. There will be in attendance leading missionaries and missionary secretaries from all of the great boards in America. It is planned to make the conference not only a study of the Latin-American problem and outlook, but the discussions and findings will have bearing on the missionary work throughout the world.

One of the most gratifying notes evident in the correspondence with churches is that the large majority of those introducing the Every-Member Canvass and weekly giving are providing for two separate budgets and two treasurers,—one treasurer for the funds of the church and the other for the missionary funds. Pastors and church boards are more and more guarding against any possible use of missionary money for the local expenses of the church. One church treasurer recently wrote that such use of the missionary money was as plainly a misappropriation of funds as anything could be.

The *Congregationalist* has just published a centennial issue which, by the way, is probably one of the greatest issues of a religious paper that was ever published. In it Harlan P. Beach contrasts the world's missionary situation with that of one hundred years ago. In 1816 there were about 150 stations in 15 fields, at which 360 Protestant workers of all descriptions were working, at a cost of $375,000. To-day there are about 25,000 missionaries and about 4,000 stations, and the whole amount contributed annually to foreign missions is about $30,000,000. See what God hath wrought!

The death of F. E. Meigs, of our China mission, has brought great sorrow to the hearts of both Chinese and missionaries. C. S. Settlemyer, of Nanking, writes: "The Chinese church held a very touching memorial service for Bro. Meigs. The Drum Tower church was crowded with friends. Some of the closest friends who took part in the program could not say all they wished to say in praise of their departed teacher. Many others wished to speak, but there was not time. Several said they regarded Mr. Meigs as the strongest missionary in the mission.

Occasionally a church looks upon its missionary offering as a task rather than a free-will and loving gift to Jesus Christ. Every now and then a church treasurer writes in that the church has fully met its apportionment for the year and is keeping what was left over for a good start on the next year. Churches that do this do not realize that the apportionment is simply a suggestion and not an ultimate goal, and that no church can ever meet its full obligation to our Lord's great work in the ends of the earth. It is gratifying to know that many churches simply use the apportionment as a stepping-stone, and desire to give for the work of missions freely and abundantly.

A friend who is devoted to the work of the Foreign Society, sending a check, says: "Have previously been making my

offerings through the —— Church, but on account of the unsatisfactory way in which its moneys are handled at times, I have concluded to make to you direct, which I presume will be agreeable to you." We receive a number of such letters. The church board or treasurer sometimes takes the missionary money for current expenses. This creates dissatisfaction, and it also weakens the confidence of the membership in the management of the church. The church boards should be careful to see that every dollar given for missions, or for any other cause, should be spent only for the object for which it is intended.

Occasionally some globe-trotter or soldier who has traveled comes home and says there is nothing in Christian missions in the Eastern lands. Many of these people do not take the slightest pains to look into the question of missionary work, as they have gone hurriedly through the coast cities of mission countries. Many others live a worldly and selfish life, with no interest in Christianity, and the voice of the missionary is about the only protest against their type of living. The man who never crosses the threshold of a church in America and has no interest in Christianity here, is about as safe a critic of missionaries and their work as the Personal Liberty League of Ohio is of prohibition in Kansas.

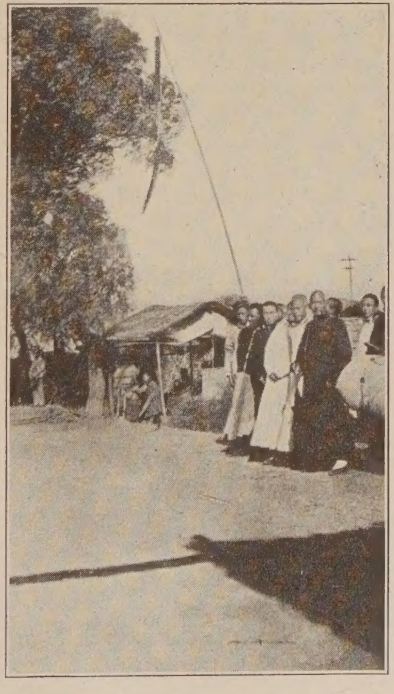
The Protestant churches of the United States and Canada give $18,000,000 last year for Foreign Missions, and $55,000,000 for Home Missions. Seventeen thousand Home missionaries are at work. According to a statement of *The New York World,* in proportion to their numbers the Congregationalists spend most of all of the Protestant bodies for home missions. There are barely three quarters of a million of them, but their home mission gifts amount to $1,200,000 a year, or well up to the Presbyterian Home Board, backed by twice the number of members. Expenditures by other bodies are: Presbyterians, North, $1,450,000; Methodists, North, $974,000; Methodists, South, $494,000; Episcopalians, $660,000; American Bible Society, $234,000; Baptists, North, $593,000; Baptists, South, $431,000; the Reformed Church, $190,000; Disciples, $364,000, and Lutherans, $460,000.

THE MISSIONARY BUDGET OF A GREAT CHURCH.

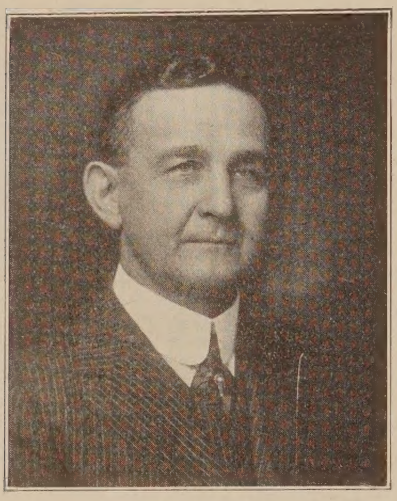
What the Euclid Avenue Church of Christ, Cleveland, Ohio, proposes to do for missions this year:

F. C. M. S.	$1,200 00
A. C. M. S.	600 00
C. W. B. M.	600 00
O. C. M. S.	425 00
Cleveland Disciples' Union	400 00
Hiram College	200 00
Church Extension	150 00
National Benevolent Association	150 00
Ministerial Relief	150 00
Miscellaneous	50 00
American Temperance Board	25 00
Christian Union Commission	25 00
Federated Churches of Cleveland	25 00
Total	$4,000 00

J. H. Goldner is the pastor.



Chinese Christians welcoming home-coming missionaries with firecrackers.



G. W. MUCKLEY,

Corresponding Secretary, Board of Church Extension, Kansas City, Missouri.

G. W. Muckley is a wise and brave leader in whom the friends of missions have taken a just pride for a quarter of a century. From the first he has enjoyed the implicit confidence of the brotherhood. He has been industrious, resourceful, and pushed the work with an enthusiasm that has awakened interest and brought success.

When he took up the work there were only a few thousand dollars in the Extension Fund. That fund amounts to more than a million dollars now, and enjoys a constant growth. Hundreds of churches have been built in all parts of the country, and most of them would probably not have an existence to-day but for Mr. Muckley's unremitting labors. He has given dignity to our brotherhood and started rivulets of missionary interest that have helped to swell the mighty growing stream, and that will enlarge with passing years.

And his work is only under good headway. He is just reaching the zenith of his usefulness. We honor ourselves as we honor this faithful servant of us all. Geo. W. Muckley is a man of God, and his name is indissolubly linked with the best life of our people.

The Foreign Society extends sincere congratulations to the Board of Church Extension and its honored secretary.

A GOOD INVESTMENT.

The cost of the hospitals of the Foreign Society in mission lands was $42,500.

The receipts from these hospitals last year were $21,600.

An income in a single year equal to one half the original cost.

THIRTY-FOUR THOUSAND MEN AS DELEGATES.

The total of registered delegates to the first twenty-two conventions of the Laymen's Missionary campaign, held between October 12 and December 12, was 34,325. In sixteen of these twenty-two cities conventions were held in the campaign of six years ago. At that time the sixteen registered delegates for these sixteen cities numbered 17,813. The total for the same cities for the conventions of the present year was 26,762, which is an increase of 8,949. The largest number of registered delegates was Chicago, with 4,556, and the second largest, Cincinnati, with 3,073.

FOREIGN MISSIONARY STATISTICS OF NORTH AMERICA.

FOR THE YEAR ENDING DECEMBER 31, 1915.

The statistics of the work of the Foreign Missionary Societies of the United States and Canada present the following interesting figures:

Total receipts	$18,793,990
Total native contributions	$4,541,982
Total number of missionaries	10,497
Total number of native workers	50,001
Organized churches	11,221
Total present membership	1,175,010
Additions during the past year	119,942
Sunday-schools	23,259
Number enrolled in Sunday-schools	1,161,234
Colleges and training schools	615
Other schools	14,103
Number enrolled in schools	557,493
Hospitals	301
Dispensaries	447

There was a gain in the receipts during 1915 over the previous year of $1,625,379. The income of these societies was about doubled during the past

eight years. The contributions of the native churches was more than trebled during that time. The total number of native workers was almost doubled in the eight years, and the church membership was about doubled.

A CONTRAST IN TESTIMONIES.

At the beginning of the nineteenth century, before missionary work had been done in India, an officer of the East India Trading Company said: *"The sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast."*

At the end of the century, after the heroic work of many missionaries, the outstanding results of missionary work were so good that the British governor of Bengal said: *"In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined."*

THE CHINESE MINISTER PRAISES MISSIONS.

The Committee of Reference and Counsel and a few outstanding missionary leaders and laymen gave a luncheon in the University Club of New York City on Monday, January 10, in honor of Dr. Wellington Koo, the newly appointed Chinese Minister at Washington. Brief addresses were made by Dr. Arthur J. Brown, Dr. Mott, Dr. Hawks-Pott, and Prof. J. W. Jenks. The Minister thanked the speakers for their gracious words, and spoke of the educational, medical, moral, and religious work being carried on by the missionary societies in China. He referred to the social reforms also. He congratulated the missionary societies for what they have done and are doing, and wished them all manner of success. Minister Koo is a Christian and was educated in a mission school before coming to America for further education. He is a Doctor of Philosophy from Columbia and speaks English fluently. Dr. Koo made a very favorable impression on all who heard him.

A MISSIONARY LEADER.

The Panama Conference on Christian Work in Latin America will be held February 10-20. This will be an epoch-making conference and will do for Latin America what the Edinburgh Conference did for the rest of the world. S. G. Inman, a missionary of the Christian Woman's Board of Missions, is the executive secretary. He, more than any one else, is the creator of the conference, and the lion's share of the credit of the success of the conference will be his due. His work in preparing for the conference will give him a permanent place in the missionary history of the world. The Central Church of New York City, in recognition of his service to missions, presented him with a handsome traveling bag. This will be of service to him on his way to the conference and in attending the regional conferences in South America that are to follow Panama.

SUCCESSFUL MISSIONARY EDUCATION IN THE SUNDAY-SCHOOLS.

The new series of missionary studies for the Sunday-schools are meeting with much favor. Testimonies are coming in from State superintendents and many quarters that these consecutive programs are just the thing that is needed. The series is entitled "Little Journeys to Far Countries," and has been written by Lucy King DeMoss. Five to ten minutes at the beginning of the study hour will suffice to give this program. The studies are prepared for each Sunday for six months, and are in the nature of a journey around the world. It is not too late to begin the series. We believe these studies will mark the beginning of a new day in missionary education in our Sunday-schools. The Foreign and American Societies are the first to inaugurate anything of this kind—that is in a complete series each Sunday for the year. The result will be watched with interest by all Missionary Boards.

EDITORIAL.

"Preparedness" and the March Offering.

"Preparedness" is the emphatic word now with our nation. Our President thinks on the subject, our Congress talks about it, and the editors write about it.

It is an important word. Preparation as it relates itself to our annual offering for Foreign Missions is a word of tremendous importance. It is the *key* word. It is a word of *weight*. The difference between failure and success in the March Offering depends upon the meaning of that word in the churches. With some of our churches this word has no meaning as it relates to offerings for Foreign Missions. They are utter strangers to it. And some that do contribute, it is feared, do not give due emphasis to the word.

A successful offering is no mere accident. It is the result of *prayer* and *pains*. The price of success is labor, labor, hard, painstaking toil. Every detail must have due attention. As in every other worthy task, success is the result of a proper handling of a variety of details.

Some churches always succeed, while others always fail. The difference is wrapped up in that one word, "preparedness." In the one case there is always wise and intelligent planning. There is patient, painstaking, vigorous effort. In the other, things go as they please, or are left to chance and haphazard.

When we have learned to make ample *preparation* for the March Offering we will bound up to the $500,000 line in our gifts. No mistake about this. It will be done with comparatively little trouble. Moreover, the salaries of our missionaries will be restored, and the brotherhood will come to a new consciousness of power and usefulness.

There is a preparation for missionary offering that is *not immediate*. That is, a preparation that goes on all the time. The gospel faithfully preached is a constant preparation for a missionary offering. It is the most natural thing in the world for every sermon to ring clear and strong for this great cause. The preaching of a full gospel involves this. The chief missionary book is the Bible itself. Jesus himself was the first, the chiefest of all missionaries. He trained twelve men to be apostles, or missionaries. Their life work was that of missionaries. They were *prepared* for the work to which they gave their lives.

There is also an *immediate* preparation for the March Offering, concerning which note the following:

1. That *immediate* preparation ought to begin at least a month before the offering. It is all the better if it begins somewhat earlier. The immediate preparation should be systematic and progressive. Make a simple, clear-cut, forceful announcement with which to begin. It is best not to announce simply that an offering will be taken for "missions" in March; but state that an offering will be taken for *Foreign Missions the first Sunday in March!* That is definite. The people know exactly what is contemplated. Announce it as you would a dedication or a protracted meeting or a State convention. Let it be made with moral force and in the spirit of expectancy. The people will see that your deepest feelings are enlisted.

Try to kindle the same feeling in them. As the interest grows, try to bring them all under its influence. Repeated blows make the iron hot. The lamented George Darsie, that splendid missionary leader, said, "Strike harder and harder, and make it hotter and hotter, until the great day of the offering comes." Keep up the announcements every Sunday until the offering is taken. Let each announcement clinch some fresh fact to arouse new and added interest. As the fire begins to burn, add more fuel—the fuel of missionary facts, facts, *facts!* A consecrated lady said she always felt better when the announcements of the March Offering began. She said it was a joy to hear the preacher outline what was being done on the fields and what was expected of the church. The announcements can be made instructive and uplifting. They will inspire confidence and hope if made in the right way.

2. Give the people the facts about what is being done. No better preparation can be made. There is nothing more instructive and inspiring. Tell the churches about our own work. Speak of it in detail. Our success in the Philippine Islands or China or Africa, or any of the great fields, is enough to send a thrill of joy through any congregation. Contrast our present work in China with the situation when Dr. W. E. Macklin and F. E. Meigs first reached Nanking. Point out the difference in the reception of G. L. Wharton at Harda, India, thirty-two years ago and that given our latest missionary at that station. These comparisons can be made concerning any field. The patience and industry and heroism and enterprise and resourcefulness of the missionaries is always a theme to rivet attention and warm the hearts. Some account of our schools and our hospitals and our orphanages and our printing presses awaken genuine interest. This information blesses the church. It helps to take it out of itself. It helps to give it a genuine apostolic interest and spirit. It is well to speak of our brave men and women who have led us in the regions beyond. Tell the churches of the brave task undertaken by Dr. Z. S. Loftis in Tibet, or of R. Ray Eldred in Africa, or of Saw and of Ware in China, and of others who gave up their all, and even life itself, that Jesus Christ might be known where his precious name had never before been spoken. The recital of the deeds of these men will bring the church to a flame of real enthusiasm. It has been done. It will be done again in the immediate preparation now before us.

3. The greatest factor in the immediate preparation for the approaching offering is the preacher himself. He is the chief force and influence, under God. In most cases little can be done without his intelligent and warm-hearted cooperation. It is a joy to note the growth of the favorable attitude of our preachers toward Foreign Missions in recent years. The interest of a church is not apt to go beyond the interest of its preacher. The stream will not rise higher than its source. A live missionary preacher, in most cases, makes a live and liberal missionary church. Yes, there are exceptions, but these exceptions prove the rule. It is hard to bring some churches into line. This is true. But we do not believe it is impossible in any case where the teaching is scriptural and persistent and tactful. Clothed with the authority of the oracles of the living God, pleading for a cause that from the first has been everywhere sanctioned by the divine blessing, the minister of Jesus Christ, by earnest and amiable persistence, can in time swing into line any church, however hostile in the past, to the cause of world-wide missions. Of course, the preacher must have the courage of his convictions. No other man should be braver than he.

And often his courage will be severely tested. Petty excuses for not giving will be heaped up. Some churches make a breastwork of them. The old debts will all come forth. The local needs will be emphasized. Hard times will be shown up. There will be a chorus about the failure of crops. It will sometimes test the granite and the iron in the composition of the preacher to still insist upon preaching the gospel on the other side of the world. All honor to the brave and tactful preachers that have brought a missionary conscience to our people. They are loved and honored around the world. Their work is thoroughly constructive and will abide in the years to come. The progress and efficiency of our people in the work of missions in the past few years is largely measured by the progress and efficiency of our ministry. And so will it ever be. The one will keep pace with the other. No offering will ever fail that our preachers say shall succeed. If the preacher works hard making ample preparation, the offering will not disappoint either him or the church he serves.

4. It will be well to note some methods. The mid-week prayer meeting is an excellent place to give instruction, awaken sentiment, deepen the spiritual interest, and arouse the conscience. It is a place for heart-to-heart conference. In such atmosphere the missionary idea takes root and develops rich fruitage. Why not have a month of such meetings before the first Sunday in March? Also a missionary rally in the local church can be made most effective. Use the local talent. Such a rally can be made a convention in miniature. Some of our best missionary pastors have done this with most satisfactory results. It is a fine opportunity to impart information and awaken interest. Make good use of literature. The Foreign Society has some fresh, telling tracts. One by R. A. Doan, and another by Stephen J. Corey are of special value. These will be furnished free of charge. They are full of missionary germs! None are immune to their influence. That great book, "Among Asia's Needy Millions," by Secretary Stephen J. Corey, ought to be read by every pastor especially. And it ought to be sold in the congregation by scores. It is freighted with great facts, handsomely illustrated, and will enrich the life and heart of every reader. The Pastoral Letter is a valuable agent. It goes direct to the home and heart of each member. And the March Offering envelope, with its silent appeal, always does noble service.

We recommend that the March Offering supplies be ordered at once, and the fullest and most intelligent preparation possible be made.

"We Do Things."

This motto is posted over the pulpit of a church in a prosperous community. A stranger seeing that motto would think that the church was doing things on a large scale. The motto conveys that thought. Not having access to the records, and not caring to inquire as to the facts in the case, he would think that, no matter what other churches did, here was one that was doing its full duty, one of whose achievements every member had a right to be proud.

New members seeing this motto displayed so conspicuously would naturally think that the church was doing at least its full share of the work of the Kingdom. Others beside the new members might be led to think the same thing;

for it is easy to believe what we wish to believe and what flatters our pride. It is likely that most Christians believe they are doing more than they really are doing. When they see such a motto over the pulpit they may be excused for thinking as they do.

This motto should state the truth about every church in Christendom. Every group of believers should be able to say, "We do things." All Christians should always abound in the work of the Lord; they should be careful to maintain good works; they are to let their light so shine that others may see their good works and be led to glorify their Father who is in heaven. Our Lord taught that herein is the Father glorified that his disciples bear much fruit. He taught that the branch that bore no fruit would be taken away, and that all such branches would be gathered and burned.

The church of God was organized and commissioned to do things. Its Founder and Lord said, "Go ye into all the world and preach the gospel to the whole creation." "All authority has been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations." "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." The church has other and better business than that of posting brave mottoes over its pulpit and singing missionary hymns, and then fancying it has done all that its Lord requires.

We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle; face it; 'tis God's gift.

As the church that had this motto over its pulpit was giving less than five dollars for world-wide missions, it was suggested either that the motto be taken down or that the offerings made be worthy of its numbers and ability, thus making the motto speak the truth.

Hospital working staff at Vigan, Philippines. The girl standing at the right is the head nurse, and the one at the left is hospital Bible woman. The others are nurses in training. Dr. L. B. Kline is the medical missionary in charge.

CONTRIBUTED ARTICLES.

Some Special Reasons for Supporting Our Foreign Work Now.

F. M. RAINS.

The Pioneer Spirit.

We need the pioneer spirit to give strength and character, and save us from effeminacy and hopeless weakness. If we lose the daring pioneer spirit of Paul, of Luther, and of the Campbells, and of the Rogers, and of the Johnsons, and of scores of others of the fathers, our power in the churches will largely pass away. Our real pioneer tasks are transferred from the homeland to the regions beyond. The religious community of America has come to very largely recognize the correctness of our special plea. The pioneers on the mission fields, like G. L. Wharton, C. E. Garst, Dr. W. E. Macklin, F. E. Meigs, and others, have given to the churches strength and hope, and withal a new apologetic. What would our people be to-day without the memory and reflex influence of the Christlike men and women who gave up all that Christ might be known to the ends of the earth? What would the world think of us if we had no missionaries on the foreign fields? Some have given their lives. Their bodies now sleep in Chinese soil, on the highland of Tibet, beside the historic Ganges, in cold Danish soil, and in Africa, beside the rolling Congo. The lives of these inspire us for the most difficult undertaking.

Great Task.

This is a big task. Men are looking for jobs worthy of their intellect and their ambitions. One measure of a man or an institution is the size of the work accomplished. I saw a man in a factory who stood in one place to label bottles all day. This was his task year in and year out. I was told he had been there five years. Such a job did not enlarge either his mental or moral worth. A man came to Cincinnati who had at one time held an important position in a worthy business in another city. He sold papers on the street corners. He seemed to grow smaller in mind and body. A man must have a big work if he would become a big man. A church cannot become a world power doing an insignificant task. It must do more than paint the house of worship, or put down a carpet, or buy coal, or pay the janitor, or pay off a church debt, if it would be really great and useful. The smallest church may throw itself into the program of God for the redemption of the world. A worthy program helps to make a strong church. A little job makes a little church; a big job makes a big church.

Unparalleled Prosperity.

Our country is wondrously prosperous. Our crops and farm products for the past year were the greatest in our history. The testimony of bankers is that never before was money so plentiful as now. Financial institutions cannot loan their surplus. All lines of trade are in a most prosperous condition. Cities are growing. Agricultural communities are making improvements and enjoying returns beyond all precedent. Millions of dollars are being expended for automobiles. Our country now is the money center of the whole world. All the balance sheets of the trade give the United States the first place. We are not only the youngest nation in the world, but the richest as well. Our manufacturing industries have passed the wildest dreams of the most optimistic. They are all working overtime. Nobody is idle that is able to work and wants to work. Prosperity is written in large letters all over the trade and commerce and industrial enterprise of whatever kind in our whole land. The gold of the world is flowing in a broad, deep, yellow stream into our coffers from every part of the globe. Gold

bars are piled up in our vaults like cord-wood. For the first time the American dollar is the leading coin of the world. It dominates all others. It is kind. When it speaks, its voice is heard and respected around the world. We cannot plead poverty as a people. We are rich, and growing richer every time the clock ticks. We cannot refuse to give and be guiltless.

The Awful War.

The existence of the European war is another reason for the largest possible liberality just now. These are solemn days. In concentration of national strain, in world-wide human suffering, in appalling demolition and utter destruction, these days were never before paralleled. It is said that already thirty millions of men have been called to their colors in different nations. That number is equal to the whole population of the United States at the close of our late Civil War. Stop a moment and think of it! Think of the wheels of industry that have been stilled. The world's commerce has been paralyzed, or dislocated. About eight million men have either been killed or are now in hospitals. Among these are to be found the best young men of the nations in the bloody contest. Cambridge and Oxford have sent five sixths of their men to the front. In the German trenches are to be found forty-three thousand German students, and every student in Hungary is said to be under arms. Shall we not do our part in these awful, solemn days for those at the front of the battle for Jesus Christ? The missionaries will be hopelessly discouraged during these months of death and carnage if we allow them to want for anything. The non-Christian world must hear some voice above the clatter of musketry and the roar of the cannon to convince it that Christianity has not entirely passed away from the face of the earth. *The least we can do is to give our money.* The Lord in his strength and mercy help us! If we will not answer the world-call now, it would seem our spiritual status is almost hopeless.

Conserving Work Done.

Another special reason for giving is to conserve what we have already done. Our people have expended through the Foreign Society more than six millions of dollars on the heathen fields in the past

The new J. W. McCleave Hospital at Harda, India, built by Mrs. McCleave, Lawrenceville, Ill., in memory of her husband. There are three buildings, one being hidden in the background.

thirty-seven years, when we opened our first station at Harda, India. They have sent forth over three hundred and fifty missionaries, and nearly two hundred are now at their post of duty. Some have been removed by death and broken health, while others have given up the work for various reasons. We have now more than a half million dollars invested in lands and buildings and equipment. Our missionaries have given years to acquiring the language of strange peoples; to the study of foreign literature, and to acquainting themselves with the non-Christian faiths of the world. Our location on the mission fields is the best. We possess a body of information of the fields that is of untold value. This information has cost years of patient toil, and many severe and exhausting trials. We can hardly estimate the difference in our responsibility and relation to the heathen world compared with thirty years ago. We have done too much of life and health for us to be indifferent or careless. The graves on the field and the plighted faith of the loyal workers mean too much in tender appeal for us to run up the white flag or turn our backs to the task. We must make the wisest and very best use of all of our chapels and churches and schools and colleges and hospitals and orphanages and printing presses and mission homes. At this moment we have a mission home unoccupied and whole stations undermanned. Our obligations were never so heavy.

Our Plea.

How can we consistently make a plea for a New Testament church and be indifferent to missions? Can we be a Bible people and overlook or neglect the subject about which that Book speaks most clearly and definitely? Missions is the emphatic theme that threads the whole Old Testament and New Testament teaching. God's eternal purpose is therein revealed. That supreme purpose, that overmastering purpose, is the redemption of all men through Jesus Christ the Lord. The church that is not a missionary church is not a New Testament church. "Where the Book speaks, we speak" has been our special slogan for more than a century. Shall we not practice what we preach? Our voice calling the world to Christian union and to correctness on baptism, will prove very feeble and ineffective if it is not clear and strong in urging the evangelization of the world. Our earnestness and consistency will be questioned on the one if we ignore or neglect the other.

A Thing Too Light for Us.

W. J. LHAMON.

The Disciples of Christ and Our Present Missionary Crisis.

In the forty-ninth chapter of Isaiah the people are rebuked for a narrow and limited policy. "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel." They were able to do more. The prophet planned a larger work for them. He foresaw a function of magnificent proportions for his people. He grew impatient with their self-imposed limitations. They were patriotic. He planned that they should be philanthropic. "I will give thee," he cried, "for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth."

That must have seemed to the returning captives a staggering and unwelcome task. But it was the Lord's plan and the prophet's ideal. One of the loftiest prophetic thoughts concerning Israel was that she should be the Lord's "servant" to carry his salvation to the ends of the earth. In Abraham and "his seed" all nations were to be blessed. But as a people they missed the mark. One of the saddest features of the experience of Jesus was the bigoted patriotism and nar-

row nationalism that he had to encounter. In his nation's stead he himself became the "suffering Servant" of the fifty-third chapter of Isaiah, and the Father's messenger of salvation to "all nations." For him, the Son of God, fulfilling his nation's purpose and his Father's will, anything less than a world task would have been "a thing too light." Therefore he commanded the teaching of "all nations."

Have we set for ourselves "a thing too light," a task not heavy enough? We have if we fall short of the prophetic ideal which is the Master's ideal. We have if our immediate marching on the way to that ideal has not enough of the "quick step" in it. We have if, as a people, we are doing less than we could and should be doing.

Surely the Foreign Society has set for us a task too light rather than too heavy. That a million and a half of people should find it hard to support a hundred and eighty missionaries—that is, one to eight thousand three hundred of us—is incredible. It is rather too light than too hard. That a million and a half of people should be asked for $500,000 is surely a thing not too heavy; it is about thirty-three cents per capita for us—less than the price of a hotel dinner; less than the price of a theater ticket; twice the price of a popular magazine; a half a dozen street-car fares; three cigars!

There is an emergency just now that calls for more rather than less. The great war has brought us face to face with problems that we had not dreamed of eighteen months ago. Statements come to us like the following: "Contributions to German and English missions have dropped to almost nothing, seriously crippling great and prosperous enterprises." "Contributions in America fell off for a while under the financial uncertainty of the war." "With the decrease in the contributions have come added burdens to the stations." Many missionaries have been "called to the colors," as the hard phrase goes. With increased demands and added responsibilities our own brave missionaries have been cut ten per cent on their salaries. They do not complain. They work on. They are our heroes. We should not make them our martyrs. The matter of their adequate support is "a thing too light" for that.

Gauged by our ability to give, the call for $500,000 is "a thing too light for us." We shall miss the mark, not exactly as the ancient Hebrews did, but in some sad way, if we do not increase our liberality. Gauged by our past giving, the Foreign Society has no heart to ask more of us. It asks simply this light thing. May it not ask in vain. We have prayed for the conversion of idolatrous peoples. We now need the prayers of native Christians that we may bear our light burdens as they bear their heavy ones. The month of March should bring us joy in giving, victory for the present, and both hope and enlargement for the future.

Missions in the Program of Jesus.

CHARLES DARSIE.

The program of Jesus is too well known to require special recounting. "Go ye into all the world," "Go, disciple the nations," "baptizing them," "teaching them"; every professing Christian has heard these words over and over.

The program of Jesus was not something new, added after his resurrection to a narrower sphere of personal ministry. Jesus found the world-wide scope of his gospel in the sacred writings and ideals of the Hebrew people. The promise to Abraham had been that in him and in his seed all nations of the world should be blessed. And this promise became the background of the vision of the children of Israel. Whatever they expected to do by the favor of Jehovah, that they expected to make significant to all the earth. In psalm and prophecy the glorious prospect of Jehovah on the throne and his people a world-wide kingdom

animated the nation until any man who claimed to be their Messiah would by that very claim be forced to put the world into his program.

Nor was this world-wide ideal of the Hebrews something artificial, added from without to their religious system. It was the logical outcome of it all. For the great discovery of the Hebrew people was the unity and the righteousness of God. If there be but one God, he must be the God of all nations. And if all nations have not come to realize his unity and his righteousness, it follows "as the night the day" that it is the duty of those who do understand to make him known to all his creatures.

So that the program of Jesus is the program of his people, written deep in the very nature of things. It is the program that has existed from the foundation of the world. The world was created that all nations might know the grace of God. Jesus came, expressly, "not to be ministered unto, but to minister and to give his life a ransom for many." "God so loved the world that he gave his only begotten Son." Surely to miss the program of Jesus is to miss the meaning of the gospel.

It is right here that the church has made its most conspicuous failures. When the program of Jesus ceased to be the principal thing in church life, all the evils that have attended the history of Chrisitanity came in. Disputes over doctrine occupied men's thoughts to the exclusion of the work that was given them to do. Disputes became divisions; and divisions became weakness. Mohammedanism, the most stubborn enemy of the Christian religion, gained its place among the religions of earth and held in its grasp the holy sepulcher itself, because Christians failed to unite upon the pfogram of Jesus. Wherever littleness and disgraceful quarrels have sapped the strength of churches, the program of Jesus has been neglected. A church can hardly be a real church unless Jesus's program is its program. And no church can fail where his program is carried out in the purposes of his followers.

But meanwhile the world has waited for the program to be carried out. Millions have lived and died without God and without hope. Unspeakable social conditions and dreadful superstitions have covered the earth with darkness. Centuries have come and gone, wars and rumors of wars have added terror, while the sun grew dark and the moon refused to give her light, waiting for the end of it all, the consummation of the program of Jesus. It cannot be otherwise. Disaster at home and abroad attends when his disciples stifle the program.

For a program is intended to be carried out. It is a thing to be done. It may be put in print, or not; that is not material. Before the New Testament was written the program of Jesus was the heart of his religion. Before the Old Testament came to be, the program of Jesus was from the foundation of the world. But delay in carrying out the program throws the whole Christian enterprise into confusion. A program delayed or confused destroys the unity of the performance and the interest of all concerned, whether actors or spectators. It is all too sad that the greatest thing in the world, the program of Jesus, should become the world's greatest disappointment through delay.

The strings of camels come in single file,
  Bearing their burdens o'er the desert sands;
Swiftly the boats go plying on the Nile;
  The needs of men are met on every hand.
But still I wait
For the messenger of God, who cometh late.

I see the cloud of dust rise in the plain;
  The measured tread of troops falls on the ear.
The soldier comes, the empire to maintain,
  Bringing the pomp of war, the reign of fear;
But still I wait.
The messenger of peace, he cometh late.

They set me looking o'er the desert drear,
  Where broodeth darkness as the deepest night.
From many a mosque there comes the call to prayer;
  I hear no voice that calls on Christ for light.
But still I wait
For the messenger of Christ, who cometh late.

Pittsburgh.

Does the Money Go Into the Work?

A Business Man's Testimony.

R. A. DOAN.

I was talking with a man the other day about giving to foreign missions. He said he didn't believe in foreign missions for he had it on good authority that a very small per cent of the money given ever reached the foreign lands. Often I find good people expressing the same honest opinion. I have written a great deal about what I have seen in redeemed lives in the heathen lands, and how well foreign missions pay regardless of what it costs. But just now I am considering it from a money standpoint.

The hospitals the Foreign Christian Missionary Society has built in non-Christian lands have cost $42,500. The fees and government aid in these hospitals last year amounted to $21,600. About $18,000 of this was paid directly by the afflicted people of these Christless countries. Many of the hospitals are practically self-supporting. There were nearly two hundred thousand treatments in these hospitals last year. I submit that with an accomplishment like that in the name of Christ, and with total receipts in one year about one half the cost of the entire original investment, that no one could very truthfully claim poor business management.

The Society has invested about $110,000 in schools in the various fields. The primary object of these schools is to afford an opportunity of reaching the coming generation for Christ. But the receipts from these schools last year were about $12,000, or more than ten per cent of the original investment. To be sure, there can be no money profit on such in-

The hospital of the Foreign Society, Vigan, Philippine Islands, Dr. L. B. Kline in charge.

vestments, but a native contribution of that magnitude ought to silence the man who says we are giving all to an unappreciative people who do nothing for themselves.

Now about the small per cent that reaches the fields. The administration expense of the Society last year was something over $33,000, and that amount includes much that might properly belong to educational expense. But the receipts on the fields were more than $52,000, or about sixty per cent more than the administration expense. We can't complain justly as long as the natives are paying more than the cost of administration. But there were other expenses here in the homeland in connection with this foreign work. There was the expense of publishing a magazine, reports, printing, interest on annuity bonds, Men and Millions Movement, etc. The grand total of all of this was $65,000. In other words, the receipts of the field came within $13,000 of paying absolutely every expense incurred on this side the ocean. The receipts of the Society for the year were $425,000 in round numbers. The amount spent for all purposes in the homeland above the receipts on the field was $13,000, or a trifle over three per cent of the funds received.

It is distasteful to me to figure the Lord's business on a cold money basis, but I thoroughly believe we commit a grave sin if we do not carefully handle and judiciously spend every cent which comes into the Lord's treasury.

At least I can safely and unreservedly say that the man who says only a small per cent of the money given for foreign missions ever reaches the place it was intended to go is badly mistaken.

Automobiles for Tibet.

H. A. BAKER.

As a vehicle of practical utility the automobile has no rival. The city is alive with autos on messages of service. Now it has gone to the battle front and marked a new stage in the methods of war. As a vehicle for pleasure it knows no limits. It offers such attractions that the farmer cannot afford to be without it, even at the price of his home, while his city brother, blessed with greater wealth, must have his "palace" car in which he can speed in comfort to the bounds of civilization.

Since now in civilized lands there is

In the baby ward of the Mary J. Childs' Hospital, Manila, Philippine Islands, Dr. Wm. N. Lemmon physician in charge.

no place so humble nor highway so remote that its quiet has not been disturbed by the puff of the auto, and since our friends tell us of the great value of this wonderful machine, no one will be surprised to learn that in a land so far away as Tibet, on the other side of the world, into whose solitudes the foot of civilized man has never trod, we have wondered if this marvelous product of enlightened minds and skillful hands might not be made to minister to our unenlightened and less clever brother. Not long since we read of a lady who had traveled widely now planning an expedition to Tibet. The plan was to bring two autos up the Yangtse River a thousand miles by steamer. From there would begin the auto trip to Tibet. Another thousand miles would bring her to Tachienlu, on the Tibetan border. There final preparation would be made for the journey into the interior. Five hundred miles farther and the expedition would reach Batang. From here the traveler would go on and on, far into the interior, beyond where foreign man or woman had never gone. She expressed no fear, but every confidence in such an enterprise. But hers was an undertaking for pleasure and adventure. Why, then, should not we use the auto in the greater cause? One of the greatest drawbacks of the Foreign Society in sending workers to Tibet is the expense of the long, tedious journey to this field of labor. From America one must actually travel—by train, ocean steamer, river steamer, houseboat, horse, and chair—five months. For unavoidable delays at least another month must be added. What an improvement would be the novel idea of this adventuress.

Pioneering of Dr. Shelton.

At Batang we are five hundred miles beyond the last Protestant missionary. All this distance the country and people are Tibetan. From Batang as a center Dr. Shelton has ridden his mule over this country in every direction—in this direction a hundred and fifty miles, in that two hundred miles, in another direction three hundred miles, etc. The first years he was an unwelcome intruder. No one thought his motives good. He went for weeks at a time into this lonely and forbidding country. Sometimes his path led him through pretty valleys where on his approach, the toilers

HOW THE PHYSICIAN TRAVELS.

Dr. A. L. Shelton, of Batang, on his mule, doing medical service.

fled from their humble tasks in the fields. Perhaps his mule laboriously carried him up a rugged mountain path by the raging torrent. Perhaps he crossed the mountain pass, high and lonely, thence descending to the village beyond. The village he found apparently deserted. In fear and suspicion its inhabitants had fled to the shelter of their homes. As he allayed suspicion, he called for the sick and doctored them. He told as best he could that his message was one of love, his ministry one of mercy. He gave out Gospels and told them such were our rules of life. Thus the years went on. Those he doctored told others, and they in turn told still others. Those who read the Gospels were surprised to learn that any religion but their own spoke of helping the poor and loving our fellow men. Although they believed it a false religion, they saw that it contained only good teachings and meant them no harm.

The Changed Attitude of the People.

Now, as the doctor rides far and near, as he passes along the mountain valley, the gleaner looks up from his gleaning and, seeing him, calls, "the foreign doctor is coming." The laborer stands with idle sickle and repeats, "the foreign doctor has come." The master invites him into his rural home, where he is urged to partake with them of their simple meal. As he departs they present him with such as they have, that he may be provided for the further journey. When he reaches the village they no longer seek safety behind closed doors. Now all know that he comes to doctor the sick. As the word spreads that he has arrived, more and more sick are brought each day until he must leave. Many more still would come, but he must pass on to the next village to see the sick there. Perhaps the greater part do not yet believe the doctor's medicine can do them good or that his knife can ease their pain. But now, instead of being an unwelcome visitor, he hears them say: "Why don't you come over into our country? Why do you come so seldom?"

Strategic Battle-line Points.

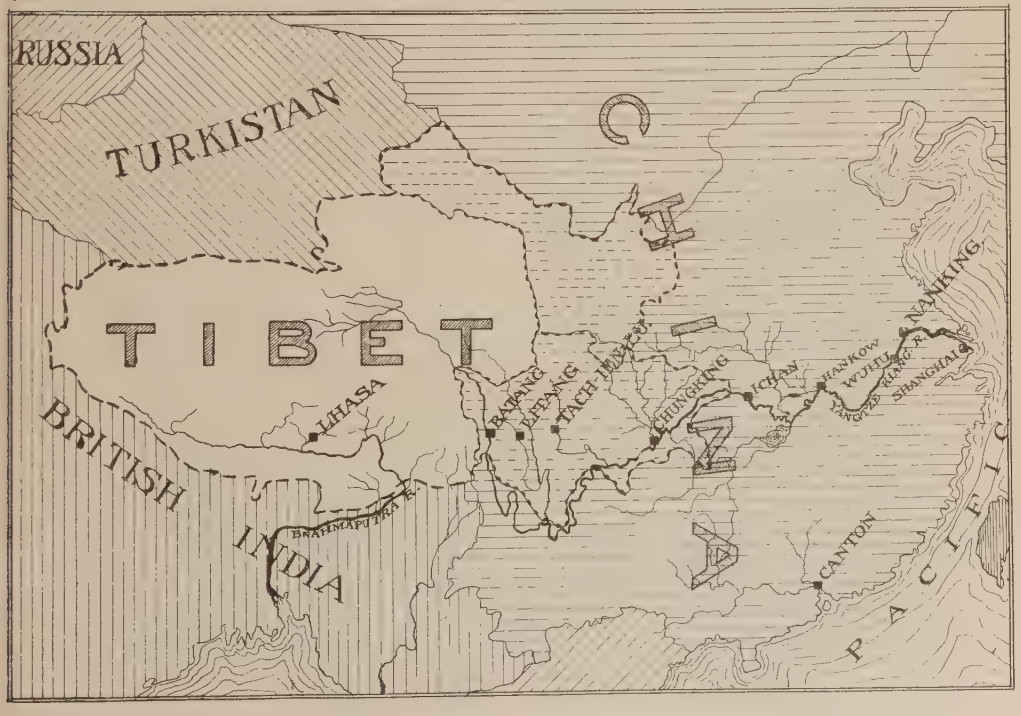
As in every war, there are strategic points. Six days east of here is such a point; and six days to the south, ten

Mrs. J. C. Ogden being carried 800 miles in a sedan chair on the journey to Tibet.

days to the north, fifteen days to the west, as well as other places, are all strategic points. Perhaps the most strategic of all is the last, at Chamdo. It is on the road to Lhassa, the capital and heart of this land. One of our Chinese assistant doctors has just returned from there, having doctored five hundred Chinese and Tibetan sick. All these points welcome our medical work. All are open to those who can go as doctor, educator, or messenger of the gospel. But *Who will go? Who can go?*

The Call for a New Doctor.

We must occupy the trenches already taken. Hence we have asked for a doctor at once. Dr. Hardy will soon go home on furlough. Unless a substitute can start at once, Dr. Shelton can no longer go everywhere healing the sick and preaching the Word. Then, those strategic points. Would any one cultivating a garden cultivate only one corner? Would any general planning a campaign of war only plan taking one strategic point? From all these directions opportunity now opens wide its door, but we do not dare look to the right or left. We turn a deaf ear to these calls, only looking on forward toward Lhassa, to that point on the very battle line, and hope and pray that a reinforcement of four families may be able to enter and take the field *we* cannot occupy. We asked the Board to send a man to Batang. They said they could not; they wrote, "We are straining every nerve to keep from retrenching." Now they write: "We must retrench. We cut our own and your salaries, and all mission allowances, ten per cent." For the cut in salaries we do not care. But we are not reconciled to the thought that there can be no man for Batang and no reinforcement that we may enter Chamdo, at the front. There is no money. Business is bad. Men are unemployed. Without money there can be no advance. No aggressive war. It must become defensive, then a retreat.



Map shawing journey across China to Tibet. The route is indicated by the cities marked with squares.

Autos for the Front.

Only one solution suggests itself—that is the automobile. In Europe all the war autos are in service, and business men have sent their autos to the front. In their country's extremity pleasure autos are given up and are now hurrying reinforcements to the front in countless numbers, that they may offer their lives for their country. If that be true in a war over earthly dross, could we not better do it for the good of needy men and the love of Christ?

So we in our extremity at the front ask for some automobiles. We do not ask for those you are using in your business. We ask for only a few of those used chiefly for pleasure. Can you start them this direction at once? Those to be used for transporting our new forces to Batang must be good machines—such as you would choose yourself for a long journey over rough roads. One costing less than fifteen hundred dollars will never bring a family with their necessities all the way to Batang. It should be an eighteen-hundred-dollar one to make the trip at all comfortable. Five such machines would bring a family to Batang, and four more families that far on their way to the new station. Once this far, perhaps other friends could send them some six-hundred-dollar autos that they may use for the rest of the journey and after they reach their destination. For the love of the Kingdom that shall have no end and the King of kings, cannot something of this kind be done?

Change Your Auto Into Dollars.

If there be those who approve of the work of their army and love their Kingdom "more than these," mark your auto "For God and the Kingdom," and drive it to the door of the Foreign Society, Cincinnati, Ohio. There your auto will be changed from a thing of pleasure to a joy forever.

The lady who proposed traveling to Tibet in an auto was more zealous than informed. Her auto could have gone only so far as carried by steamer. Your auto on reaching Cincinnati must take the form of banknotes or gold. Then you will have solved the Society's problem of meeting the expense of the new missionaries Tibet must have. Would you have our new doctors and preachers use your auto in making their many distant calls, have it undergo the transformation, and hundreds whose pain would only be intensified by chanting of meaningless prayers, the clanging of cymbals, and the thunder of the Lamas' drums, may come to know the ministry of love. Hundreds whose only appeal for hope and peace is in vain repetitions and the making of wearisome pilgrimages, may come to know One who "pitieth us like as a father pitieth his children" and him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Evangelizing In the Congo With Dug-out Canoes.

E. A. JOHNSON.

A Trip to the Bolingo Country.

It was on the 8th of June that our little fleet of three canoes swung into the tide of Ruki water and our voyage to Bolingo began. A half hour for dinner just below Ingende, and we were on our way again. Above the mouth of Mboyo River there are no highlands for a long distance, consequently no permanent villages. Luckily it was low-water season and an "ngenda" or fishing camp was our refuge for the night. I made an interesting discovery after we were several hours under way. My mosquito net had been overlooked, so I had to make the trip without it. So when we reached the ngenda and spread our beds under the best looking of several flimsy shelters, I took my extra parasol cover and hung it over my face. It was a little hard to keep my hands under, and breathing was easier when occasionally I poked my nose into the fresh air, but as the rest of my body was covered I got along fairly well for that night. Luckily, the next two

we spent at our destination, where we both slept without nets as there were no mosquitoes.

Neither of us were sorry when four o'clock called us to breakfast, and when the sun climbed over the treetops our fishing camp was far behind us. Our men matched their strength in a race, but my canoe was the speedier, being longer and more slender. As we neared Bolingo waters the contest waxed hot. Mr. Hedges' boys made a more direct cut across the Busira, but mine went up a little to take advantage of the current. They had us fairly beaten by their maneuver, but just at the end they blundered in their course and ran into some fishing grounds and we shot past into the real river mouth. As we went on up the Bolingo it was not hard for us to keep ahead until we got into the upper courses, then the advantages of their shorter craft became apparent and they beat us to our landing place by a half hour or more.

As a variation from our former itineration this four days' reconnoiter was most successful. Tortuous and straightened are two excellent words to describe the Bolingo River. Frequently on the upper waters we had to run the bows of the canoes into the bushes and back up to get around some of the curves. More than once I could have touched the overhanging bushes on either side; but beneath the depths were those to drown a man nearly all the way, while in either direction among the trees the gleam of the quieter water was seen for long distances. Once or twice we stopped to cut logs from the path, and several times we ducked into the bottom of the canoe to go under, or scrambled hastily up to get over the trees that offered obstruction to our progress. Here and there a little lakelet broke the monotony of twisting and wriggling, and our men swung once more into their long, regular stroke. So, as the Irishman said, "steady by jerks" we got there at last, and after a half hour's pack over a good path we pitched our camp with Chief Lokemba at Wele.

Even wet blankets were a welcome bed and it was but a little while until we were in the land of dreams. In the chief's new and incomplete big mud house we were most comfortably placed, and our host was very considerate, coming often to ask how we fared, although he was a busy man. For nervous energy and ability to be everywhere at once he reminded me of my honored teacher, Ashley S. Johnson.

Street in a typical African village near Monieka, Africa. The huts are in a solid row on either side of a broad street. The chief's house is in the center. Back of the houses are first the banana patches and then the groves of nut palms.

Just that very day an elephant had been found dead near by, and the next it was to be divided, so he had his hands full. The news of a dead elephant is like the smell—and travels far and quickly. One of the first things he told us when we woke was that "etumba eoya," i. e., "the war had come." He had been compelled to take away all the men's knives to avoid the almost certain fight. So all day he was on the rush here and there, everywhere. By nightfall he had the last "jor" talked, the last trouble settled, and the last piece of old "njoku," loud smelling and sometimes rather lively, had been stowed away or hung over the fire to smoke, for future use.

Not only our chief with his fourteen wives was interesting. His friend "the king," as he (Lokemba) called him, was a very striking figure. There were more such than I had seen in any one village before. Tall, nearly six feet perhaps; broad of shoulder and deep of chest, with his height augmented by a busby of monkey skin, and his massive strength emphasized by his girding of knife and loin cloth, his great, twenty-inch elephant spear in his hand, this man looked an ebony king. His bearing bespoke dignity, and he did not need his fifteen wives to proclaim him a master of men. We would have liked to see more of the country of such men.

But we must get back, after only a hasty survey of our immediate work, so that day we walked out to our teacher's house in the next village and held a service. Our hearing was mostly children, and such seems to be the regular attendance. It will be hard to reach such men as I have described with such teachers as we are now compelled to send to them. Our boys do their best, but they can't measure up to such men in personality and influence. We thought we made a favorable impression, and if we could visit the places regularly I believe we could finally get the ears of more than the children. Such of them as have come to us, however, for the most part have been bright boys, and could we get a dozen or two and keep them here a few years, we would soon have some very good evangelists.

Well, we started back the 12th, and going downstream, unusual as it may seem, was slower than going up, for the short curves necessitated great caution lest the current drive us into places out of which it would be difficult to extricate ourselves. We got out of the jungle at last and stopped finally at a fishing camp which we had seen on our way up. We had hoped to get farther on. First, we thought to stay all night; then we decided to wait for the moon and go home that night.

So we pitched our camp, which meant placing our beds under a rickety palm thatch, after we had eaten our supper in the open on the beach. Some pieces of oilcloth kept off most of the shower that leaked through our scant shelter, and about one o'clock, when Mr. Hedges called, I was sound asleep. But we were soon ready, and once more rocked and swung along to the rhythmical dip and splash of a dozen strong paddles. There was no racing now. We sang some. I, for one at least, slept some more. Presently we swept out into the broad Busira. Now it's a long stroke, now a short one to steady the canoe; now a long one, now a short one, and on we go toward home. The Momboyo is passed, Ingende goes into the rear distance. Hours have passed; it is minutes now, and just as the very first streak of dawn appears upon Longa's front, we pull up to the beach and are at home.

Longa, Africa.

We suggest this as a magnificent theme for a Bible reading—"The World-Consciousness of Jesus." Jesus was the discoverer of the world. He lived in a world atmosphere all his life. To win the world to God was the passion of his life. No mission less than that could have brought him to earth or have sustained him while here. No mission less than that can inspire and sustain the church to-day. The vastness of the undertaking is its strength under such a world-conqueror as Christ. "As thou didst send me into the world, even so sent I them into the world."—C. H. Patton, D.D.

What Bible Training Will Do.

MARY KELLEY.

A Short Study in Chinese Character Growth.

Mrs. Shao is a well-educated woman who entered the Bible training school for women September 14. Her sister is a Christian who teaches in the Wuhu Girls' School. Mrs. Shao herself was a vegetarian—abstaining from meats to save her soul—but she wanted to study the Bible, largely through her sister's influence.

She had been in the school but a few weeks when she broke her vegetarian vow and began praying to God. Ten days ago her mother-in-law came in a rage, on account of some quarrel going on at home, and demanded Mrs. Shao, though she is forty years old, to go home at once.

Mrs. Shao is the gentlest of women, and in a very kind way tried to reason with her mother-in-law; so did we all, but to no avail. Mrs. Shao was obliged to go with her. She has obeyed her for twenty years and the habit in her is strong, as well as that of her mother-in-law in expecting it.

To-day Mrs. Shao stole away to come and thank me for what I had done for her and to tell me she was praying without ceasing that she may be able to come to school. Our pupils have been praying daily for the same thing since she left. She told me she was reading her Bible in secret. Her father-in-law said to her, "I see your heart is still there." She replied: "Can you wonder? It was there that I learned about Jesus Christ and how he suffered and died to save us from our sins, and his true disciples also are willing to give their life for others."

How I thanked God that her stay of two months had given her such a deep insight into the meaning of the Christ life!

South Gate, Nanking, China.

The Every-Member Canvass at High Street, Akron.

L. N. D. WELLS.

(A striking testimony to the efficiency of a plan where the church has been adequately prepared and the work is done well.)

The High Street Church of Christ in Akron has always been a liberal supporter of all our missionary enterprises. The splendid record of the past years made us a little fearful of inaugurating a change in policy. It is a difficult matter to get a church of this size thoroughly informed on any new method. However, we deemed the change necessary, and the church took action at the January, 1915, meeting that, beginning with the following January, we would use the duplex envelope and contribute weekly for the support of all our enterprises. This matter was kept to the front throughout the year. About the beginning of October we began a definite and systematic plan of education. The people were informed of the new arrangement by letter; leaflets were mailed to every member; four morning services were given over to the preparation, and the prayer meetings for an entire month were given over to the Every-Member Canvass. One hundred and eighty men were selected to make the canvass. The canvass was staged in the presence of the entire committee. At this time every conceivable objection was offered by the family being canvassed, and the objections were fully met by the canvassers. This we found to be very helpful in instructing our committeemen how to proceed. The canvassers received their lists a week in advance. Each man was requested to meet his

team-mate and plan for the work, and make the canvass a matter of daily prayer from then until the great day.

The canvassers received the most explicit instructions as to the method of procedure, by mail. On the day of the canvass, in the closing thirty minutes of the Bible-school hour a model canvass was staged, an ideal reception being portrayed. This was carried out excellently, and we think it was tremendously helpful. At the morning church service one hundred and eighty men were called to the front, a charge was delivered, and each of our six elders led in prayer for the work, after which we retired to the basement for dinner, each team received final instruction, the envelopes for the new year for each one to be canvassed, then, after a short devotional period, each canvasser signed up his own card, then went out to the doing of it.

The evening service was given over to the reports from the teams, which showed a total of $8,600 for current expense and $5,400 for missions, with three hundred and sixty-nine persons yet to be interviewed. This missionary contribution aggregates $2,200 more than our highest contribution. It was a great forward movement, and we pronounce it a great success.

How the Foreign Missionary Work Impresses a Visitor

PROFESSOR W. C. BOWER.

(A personal testimony from a member of the Commission of the Foreign Society to the Far East.)

For years it had been my desire to see the work of missions at first hand and to satisfy my mind as to the results of the work of the church in non-Christian lands. I was glad, therefore, for the intimate contact with conditions on the field which service on the Commission of the Foreign Society to the Far East afforded.

The Results Are Far-reaching.

First of all, I may record my conviction of the far-reaching results of the undertaking. A friend recently asked me what most impressed me in the Far East. After reflection I replied, "The sweeping changes resulting from the impact of the West upon the East, and, next to that, the influence of missions in bringing about these changes." It is difficult for one to speak temperately of the influence of missions in the Orient. In the Philippines one cannot separate the Christian influence from the altruistic political program of the American government. In China, as one gets away from the port cities, though even here the institutions of Christianity are impressive in the presence of other European institutions, he finds the missionary the outstanding figure in the interior, the friend and counselor of the officials in the crises of the community life. In Nanking, for example, the Christian University is the most conspicuous institution of Western founding, and, with similar institutions in China, exerts an

incalculable influence upon the empire. In Japan, Premier Okuma gave unstinted testimony as to the reconstructive influence of Christianity upon the life of the nation, and in no other non-Christian country have the diffused influences of Christianity been so great.

All Doors Are Open.

The student of missions in the Orient is immensely impressed with the openness of the fields to the missionary and his message. One remembers the dangers and almost insuperable difficulties with which work was begun in these lands, and it is difficult for us at home to realize the changed conditions of the present. But in every field the Commission visited a door is opened which no man can shut. In the Philippines the work of the American Government has made the work of the Protestant missionary not only easy, but imperative. In China the missionaries are embarrassed by the fact that the changes have come so rapidly that it is utterly impossible for the present missionary staff and force of native workers to meet the demands of the present situation. We walked over the very ground where fifteen years ago many of the missionaries and the Christians gave up their lives for their faith. Formerly only the coolie class was open to the message; now all classes are open. The urgency of the situation is heightened many fold by the fact that, in the nature of things, this plastic condition in the nation's life cannot continue indefinitely. The message could be taken to all of China if it could be taken *now*. As a result of the reaction in Japan in 1890, there is an impression in America that Japan is no longer open to Christianity. But the testimony of the most competent observers is that Japan has never been so open to the gospel as now. The moral and spiritual leaders of Japan are conscious of the need of a moral support which neither Shinto, Buddhism, or the ancient customary morality can give. The best minds in Japan are engaged in a study of how this need may best be met.

The Converts Are Worthy.

One is impressed with the character of the native Christians. One frequently hears in America the expression of suspicion that the native Christians are not sincere, or that they are weak and vacillating. Personal contact with these rising groups of disciples dispells this misgiving. It is true that there are moral collapses in the presence of old habits of life and a negative religious environment, but no more than in the primitive church at Corinth or among our churches at home. In every place the Commission held conference with the native Christians with a view to getting their viewpoint as to the needs of the work and its hope for the future. In every case we were impressed with the consecration, the deep earnestness, and the enthusiasm, often amounting to a passion, of these groups. They have the cause of the kingdom of God upon their hearts, and are beginning to feel the pressure of responsibility for the future of the work. One could not but note the difference between the active spirit of these groups and the too frequent passive indifference of the churches at home, and often the unbidden thought would arise, What would these native Christians think if they knew?

Missionary and Native Leaders.

It has not been our privilege to meet finer individual types of the spiritual life than among these native Christians. These Oriental types are somewhat different from our own, as we would expect. The Oriental type is apparently more spiritual. The members of the Commission will not soon forget the statement of one of these Christians, a professor in the Union Theological Seminary at Nanking, in a conversation regarding the signs of the inward growth of Christianity as distinguished from something forced upon the Chinese from without. He said, "I think one of the signs of the growing spiritual life of our people lies in the fact that in our prayer life we are asking less for things and more that our lives may conform to the will of God." The enterprise has already been worth its cost when measured by the personalities of some of these native men.

One is favorably impressed with the character of the men and women the Board has sent to the field. On the whole, we found our missionaries to be persons of consecration, culture, and forceful personality. They compare very favorably with the representatives of other boards. In the various fields

not only the native Christians, but the members of other boards, united in giving testimony to their character and efficiency. Among them are some real missionary statesmen with insight into the needs of their fields and a comprehensive grasp of the problems involved in the Christianization of their peoples.

The Need of the Hour.

The greatest present need is for trained native leaders. The work of evangelization must ultimately be done by the native Christians themselves. The present suituation has developed more rapidly than the present missionary force could prepare for. These leaders must be sought out and trained for their work. The time has passed when this work can be done by weak and poorly trained men. To carry on this great task, as well as to do the initial work of evangelization, a greatly increased missionary force is imperative. There must be a greater release of men and means from the church at home.

Victory Will Come.

The promise of ultimate success is most reassuring. Already we are beginning to see the fruits of the seed-sowing in the early days of patient waiting in faith in the presence of immobile opposing influences and insuperable difficulties. The Christian influences are penetrating into the very hearts of these nations. These forces have a work of working silently in the hidden life of a people

NATIVE EVANGELISM.

CHINESE WORKERS.

This is not an old man, and yet he has been in the service for a number of years. He is a man of genuine life, and commands a most wholesome influence among his countrymen for Christ and the gospel.

The taller one is Mr. Hu, and the other Mr. Man. They go everywhere preaching the Word. These men do as much good in many ways as the American missionary. We ought to train up an army of a hundred thousand of such men.

until they erupt with surprising suddenness and power, as they did in the Roman Empire in the early days of Christianity. Even now one sees the signs of the coming Kingdom in the Orient, like the lightning that cometh out of the east and is seen even unto the west. Whatever may have been the incentive to the church in the past arising from the command of Christ and the sense of duty to carry the message to the last man, the church at the beginning of the twentieth century approaches its missionary task with the joy that arises from seeing the fruits of its labor and is sustained by the certain hope of success.

Throughout the journey the Commission was depressed by one insistent thought—the church at home does not know the situation in these fields. The demand which the present world situation makes upon the church is so great and its response is so tardy and so meager. Time and again we said to each other, "If the friends at home could only see as we are seeing! If we can only make them see when we return!"

Lexington, Kentucky.

The Need of the Holy Spirit in the Missionaries' Task.*

A Strong Word from an Experienced Missionary.

Out there the great issue is tried with all external helps removed. The gospel goes with no subsidiary aids. It is spoken to the people by the stammering lips of aliens. Those who accept it do so with no prospect of temporal gain. They go counter to all their own preconceptions and to all the prejudices of their people. Try as we may to become all things to all men, we can but little accommodate our teaching to their thought. Often and often have I looked into the faces of a crowd of non-Christian Chinese and felt keenly how many barriers lay between their minds and mine. Reasoning that seems to me conclusive makes no appeal to them. I have often thought that if I were to expend all my energies to persuade one Chinaman to change the cut of his coat, I should certainly plead in vain. And yet I stand up to beg him to change the habits of a lifetime, to break away from the whole accumulated outcome of heredity, to make himself a target for the scorn of the world in which he lives, to break off from the consolidated social system which has shaped his being, and on the bare word of an unknown stranger to plunge into the hazardous experiment of a new and untried life, to be lived on a moral plane still almost inconceivable to him, whose sanctions and rewards are higher than his thoughts as heaven is higher than earth. While I despair of inducing him by my reasonings to make the smallest change in the least of his habits, I ask him, not with a light heart, but with a hopeful one, to submit his whole being to a change that is for him the making of his whole world anew. The missionary must either confess himself helpless, or he must to the last fiber of his being believe in the Holy Spirit. I choose to believe, nay, I am shut up to believe, by what my eyes have seen.

*J. Campbell Gibson, in *Mission Problems and Mission Methods in South China.*

Christianity and the World's Life.

Missionary Sermon Outline.

Introduction.—Religion is essential to human life. All peoples worship. Some kind of religion wherever man is found.

1. *Christ came as the Founder of a new religion.* His character confirmed the validity of the religion he brought, else it never would have secured a footing. His interest not in religious theories or fine-spun theological conception, but in LIFE. Religion must eventuate in life. Is the LIFE better? This is the test.

2. *This new religion has produced the world's best life and its most useful civilization.* The test of the religion's

validity is the character of its devotees. The value of Confucianism is seen in the life of China. The value of Brahmanism is seen in the life of India. The value of Mormonism is seen in the life of Utah. The value of Christianity in the United States.

3. *The religion that produces the world's best life should be made the universal religion.* This is the supreme argument for Christian missions. That the world may have a better life she needs a better religion.

4. *This is the psychological moment to give our religion to the world.* Because: (a) The mass movements in India. (b) The Christward swing of the leaders in China. (c) The religious unrest of the non-Christian world, *and all this at the moment of a great religious awakening in the Christian church.* (a) Revival of men's interest in Christian work. Men's Bible classes, etc. (b) The Laymen's Missionary Movement. (c) The Men and Religion Forward Movement, etc.

Let us put this awakening among the devotees of the Christian religion over against the unrest among all the other religionists, and press our cause for a world victory. The fullness of time is here. Let us move forward to conquest.

They Know the Situation.

The following letters are typical of many coming to the office of the Foreign Society:

"I have not failed in years to observe the March Offering for missions. I always devote the month of February to giving a course of missionary sermons that are made both educational and spiritual. Such a course does untold good. Our people all need education on missionary lines, and these sermons have always been most acceptable. I hope to do my part in the March Offering."—C. H. Hilton, Healsburg, California.

"The March Offering for Foreign Missions is important. Every church should make it an annual event in its history. The psychological moment to take a missionary offering is the first minute after a strong missionary appeal, such as should be given in March of each year in behalf of our foreign work. We must urge and pursue our people to keep from retrenchment in this great work. We certainly expect to conduct the March Offering here as usual: preach it, take it, send it."—E. G. Haley, Chandler, Oklahoma.

"I know of nothing more urgent than the commandment: 'Go ye therefore, and make disciples of *all the nations*. . . . In his name, . . . in Jerusalem, and in all Judæa and Samaria, and unto the *uttermost* part of the earth.' This Scripture followed, which is as binding on the church to accomplish the will of God as is *Faith, Repentance,* and Baptism on the alien to come into Christ, the mission-men and mission-money will be coming as God has 'called' and 'prospered' us. The Commander said, 'Go.' The obedient 'went preaching' . . . 'the word.' *Where* and *how* can we stop and be scripturally 'apostolic'? The man who sends money and men is just as much a missionary as the man who goes. Both are imperatively needed."—O. G. Blackwell, Washington C. H., Ohio.

"I would observe the regular Foreign Missionary Day the first Lord's day in March 'lest we should forget.' If no special day is observed, the danger is that the world-wide program of Jesus will be overlooked. We need a special day for the presentation of missions in such a way as that it shall be as a mountain peak above the clouds of greed and selfishness, from which we get a clear, world-wide vision of the world's need and our duty to that need."—S. H. Givler, Harrison, Ohio.

"The March Offering for Foreign Missions should be observed by all our churches. If the church follows the plan of weekly giving to missions, there are always some who do not so give, and these should have the opportunity to give to this cause on such a day as this. Then, for educational purposes, the keeping of a certain definite day universally recognized among our people is of great value. The day has helped greatly in the past, and with the increased interest in missions of to-day it will continue to be a means of advancement to the cause. Hold on to the day by all means."—Wm. M. Mayfield, West Side Church, Kansas City, Missouri.

HOUSING THE WORK ON THE FIELDS.

The New Hospital, Manila, Philippine Islands, in charge of Dr. Lemmon. This is known as the Mary J. Chiles' Hospital. It has 1,500 meters floor-space, with an operating room and laundry in the rear, not in sight. Last year Dr. Lemmon gave 54,885 treatments. The receipts in fees, etc., amounted to $14,791.64.

The new Christian Church, Luchowfu, China. This is built of the best material. It has recently been completed. It is an important addition to the equipment of the Luchowfu station. It is the only church building in that city of 75,000. We were the first people to plant a station in Luchowfu. This is also the location of our hospital built by Dr. James Butchart. Two of the loyal friends of the Society, Mrs. Warren and her daughter, of Nebraska, provided the money. Because of the cheapness of labor and materials in China, only $4,000 was used in constructing this well-appointed building.

Biographical Sketches of Our Missionaries.

MISS JESSIE ASBURY.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

The life of this splendid Christian woman is only one of a great number of illustrations of what a consecrated, patient, industrious, Spirit-filled woman can do for the Lord's work when she devotes herself to some worthy task.

Miss Asbury is a true Kentuckian. Born in Mason County, Kentucky, near Germantown, March 16, 1877. She possesses the traditions and spirit of the great State. She delights ot refer to the place of her childhood, among the beautiful Blue Grass hills, for which her heart often yearns.

The community about her was made up of a sturdy, intelligent, prosperous, and hospitable people. All her surroundings were most favorable to the development of the useful life she is now giving so unselfishly to Japan. Where can be found a nobler people than the neighbors of her childhood days? They were generous and open-minded, and kept before themselves the best ideals.

The family moved to Augusta, Kentucky, a small town on the Ohio River, about thirty miles above Cincinnati, while she was in her 'teens. It was here she acquired her early education. At the tender age of thirteen little Jessie made the good confession and was baptized by C. P. Williamson, during a splendid protracted meeting he was conducting. What a useful preacher and evangelist he was! Even now she speaks of him in appreciative and tender terms. Some of us can even yet feel the thrill of his masterful sermons. Mr. Williamson, who passed to his reward only a few years ago, is honored and loved by a host of devoted friends.

When only fourteen years of age, Jessie resolved to be a foreign missionary if ever the opportunity presented itself. The way seemed to be blocked. Her education was not as complete as she had longed to make it. This was a real disappointment to her, and besides she was troubled with weak eyes.

In 1896 she visited her sister, Mrs. Dr. Nina Stevens, at that time one of the missionaries of the Foreign Society in Japan. Unexpectedly the visit was extended some three years. During that time she enjoyed a rest, and her health, which before was not the best, was completely restored. For this good providence she has ever since been profoundly thankful. Dr. Stevens did her a great service during the visit. Miss Asbury helped as best she could in mission work. This experience kindled afresh the early desire to be a missionary. She came to a point where she longed to spend her life in the Mikado's kingdom. After a thorough canvass of the whole situation, she was appointed a missionary by the Foreign Society and again reached the country for her new duties on May 5, 1901.

The three years' visit had given her much useful knowledge of the task that was before her. Of course, this was greatly to her advantage when she took up her regular duties as a part of the mission staff. She threw herself into the work, with all its intricate and exacting problems, with a most commendable industry and enthusiasm. Her relation and fellowship with her associates was delightful; and step by step she entered the hearts of the Japanese church and of the Japanese workers.

She has given herself to three distinct lines of missionary service: meetings and conferences with the Japanese women, evangelistic work, and also kindergarten instruction and management. Through her efforts and largely by her solicitation, a new kindergarten building was erected in Akita. A special friend of Miss Asbury made the first —and a generous—gift. This school helped to open the doors of some homes and the hearts of many of the very best people in the city. It gave her and the other missionaries a strong leverage and an enlarging influence. Through the means of the kindergarten, she stamped herself indelibly upon the whole community in a very short time. Few agencies are so effective in opening doors to the gospel than the sometimes seemingly unimportant kindergarten. How true it is that the Lord chooses the weak things of this world to confound the wise.

Miss Asbury is now located at Sendai, where she is doing general evangelistic work among the women. This is a service of the greatest importance. She is enabled to go into the Japanese homes and talk with the mothers and the children and expound to them the way of life. The quiet conferences in these homes have broken down a great amount of prejudice and led many women to accept Jesus Christ as their personal Saviour. A nation never rises above the motherhood of the people.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

D. O. Cunningham, of Bilaspur, India, writes that for the month of October the average attendance at evening prayers was fifty.

C. E. Benlehr and family will soon open up work at Hatta, India. This is a good field, but the mission house has been closed there for some time on account of lack of workers.

W. H. Hanna, of Vigan, Philippine Islands, writes: "On the island of Culion, in the leper colony, there are one hundred and fifty evangelical Christians of all sorts banded together for work and worship. They are hoping the government will furnish an evangelical meeting house, since it has put up a Roman Catholic edifice. The colony gave a happy farewell to the twenty-three lepers who had been pronounced clean and were allowed recently to return to their homes."

Miss Minnie Vautrin, of Luchowfu, China, writes: "The work in the girls' school this fall is most encouraging. We have a regular attendance of fifty-two splendid, bright girls. The freshman high-school class of eight girls is unusual in its personnel. This is the first girls' high school work done in this city. Last spring, at Commencement time we had a sewing and drawing exhibit which attracted much attention in the city. We are planning to have another at China New Year's time."

Twenty-seven new inquirers came in during the last quarter at Longa, Africa. E. A. Johnston, the missionary, writes that one of the most encouraging things during this conference was the visit to the station of Iyeza Nkoi to seek the gospel. He is a very high-ranking chief, and held in great awe by the people. This man is really one of the great men in the natives' eyes, and wears a hat which is not supposed to be seen while the sun shines. The coming of a great dignitary like this shows the influence which the missionary work is having upon all classes.

C. S. Settlemyer, of Nanking, China, writes: "The Board of Managers elected me to be principal of the Middle School of the University of Nanking. This place was left vacant by the passing of Bro. Meigs. I feel very humble in attempting the task. At the same time I realize something of the largeness of the opportunity, and am very happy to do what I can to keep this department up to its former high standard. The one hundred and thirty-four boys are splendid young fellows at the most formative period of life. They came from the best homes in the city."

Dr. Elliott I. Osgood, of Chuchow, China, writes: "The older girls in the Christian girls' school are developing considerable ability in teaching the Sunday-school lesson to the younger pupils. Only three girls are baptized Christians. More will be as soon as their parents' consent can be obtained. For some reason the parents are not as willing to have their girls baptized as they are to allow the boys to be. The head teacher of the girls' school is an active Christian and is industriously cultivating the parents so as to gain their consent for their girls to also become Christians."

Dr. Mary McGavran writes from Damoh, India, that the season of bazaar preaching has begun. These bazaars are large concourses of the Hindu people gathered for the selling of their wares, and accompanied by a sort of festival spirit. W. B. Alexander is leading in this preaching. For two or three hours Sunday afternoon services are conducted and books offered for sale. The mission has erected a tent near the bazaar, and an organ is used in leading the music. In another corner of the bazaar the mission conducts a small dispensary. Widespread interest has been created in these meetings.

W. R. Hunt, of Chuchow, China, writes: "Missions are hard hit by the war. Not only in the industrial depression is the crisis felt, but in the realm of morals it hits tremendously. Chinese students ask me in the guest room and in the lecture hall if Christianity has 'committed suicide.' It staggers faith, dims hope, and eclipses love. But the work moves on and the faith and the fire within us glows. I recently baptized eight boys from our day school. My class of preachers meet me each month, and we study problems of evangelization and make the usual arrangements for interchange of pulpits each month. This does much good in stimulating advances all along the line."

During the furlough of Mr. and Mrs. C. E. Robinson, Miss Jessie Asbury is alone in the city of Sendai, Japan. She is doing her best to keep the work going well until the return of her associates. She writes: "The great Japanese evangelistic campaign left Sendai a better city. Large crowds came out daily to the different meetings. This campaign is conducted almost entirely by the Japanese Christians. We baptized two fine young men last Sunday. Both of these were in my English Bible class. One is a Korean and a university student. He was greatly influenced by the earnest Christian life of a Korean army officer."

The work at Laoag, Philippine Islands, goes on encouragingly. Dr. C. L. Pickett reports for October twelve baptisms, and an average Sunday-school attendance in our schools of the city and surrounding places of 2,090. He reports forty-seven minor surgical operations and seventeen major, and a total number of treatments for the month of 1,704. He states a general spirit of optimism prevails and there is a determination on the part of all the congregations to do more for themselves in the future than in the past. Four churches in his district are getting material together for new chapels. These are largely built of bamboo and thatched with palm-leaf.

The following brief message comes from Dr. W. N. Lemmon, of our Manila hospital: "During September we treated 2,089 persons, giving 5,754 treatments; surgically treated 595; performed 73 minor and 28 major operations; made 14 calls in the city, with 68 in-patients cared for. One lawyer was converted and obeyed his Lord, following an operation for appendicitis, and is now practicing God's law. As the time for furlough draws nigh our hearts are made sad to know that we must soon leave so many uncared for. This when read by the doctors of America means that you are needed here far more than you can know. Who will volunteer to come over and help us?"

F. E. Hagin, Tokyo, Japan, writes: "Our preachers have recently held a three nights' meeting in a nearby town. This alarmed the Buddhists, and they sent to Tokyo and secured eight priests. These rented a theater and for some time declaimed the virtues of Buddha. They referred to the European war as a by-product of Christianity. The Buddhists have decided to organize a Sunday-school in every temple in Japan in commemoration of the coronation of the emperor. They are using every device to outstrip Christianity, which they fear. One of our evangelists, Brother Ebihara, at Katsuma, needs a bicycle; $15 would enable him to get one, and do far more work. He visits five out-stations."

Mrs. James Ware, of Shanghai, China, writes about an outbreak in the city because of the plans of the government to go back to a monarchy. She describes vividly the attack of the rebel Chinese upon one of their cruisers and the firing which continued all night. She writes that the people in Shanghai are very much opposed to the return to a monarchy, and that there is considerable unrest and occasional outbreaks. She speaks of the encouraging growth of the Chinese girls in her Girls' School. The head teacher is her adopted Chinese daughter, who lost both feet when a child because of foot-binding. She is a very intelligent girl and well educated. With her artificial feet she is able to walk much better than the ordinary Chinese woman who has bound feet.

Letters from the Field.

JAPAN.

A CHEERFUL WORD FROM JAPAN.

R. D. MC COY.

I am glad to report that the present attendance at the Drake Bible College is the best we have had for a number of years. Sixteen are enrolled in regular work; three of these receive no support from the mission—they are self-supporting. Two of our students are Koreans, members of the little group which Mr. Rains found in Seoul five years ago. They expect to go back there and work among their own people. We have several Koreans in the Middle School also. I think all of them are members of our church.

Prof. Ishikawa has a flourishing Bible class in the Middle School. Something like forty-five are enrolled, and nearly forty attend regularly. He also teaches a big class on Sunday nights. These are classes whcih R. A. Doan helped to organize when he was here last spring.

You will be glad to hear that the Takinogawa (Tokyo) church has taken the necessary steps to become entirely independent and self-supporting. An assistant pastor has

been called, and will begin his work in January. The members are beginning from this month to pay according to their pledges to the church. This will give them a full treasury with which to start the new year, and also help them meet all incidental expenses which might arise. A young man, Brother Ito, who graduated from our Bible college a year ago last June, has been called as assistant pastor. We hope to make this a model for all our churches in Japan. It will be a good object lesson for the students in the Bible college.

These are great days in Japan. The whole nation is making merry over the coronation of the emperor. We are having so many holidays that it is difficult to make headway in our school work.

Tokyo.

INDIA.

HOW A WOMAN PHYSICIAN HELPS INDIA.

H. A. EICHER.

Dr. Fleming has left us, and that makes a difference on the other side. She is an ideal missionary and has done a truly wonderful work here this last summer. She has just given herself to the Bible women, or rather to the womens' work, and has won a very deep and lasting place in the hearts of all the women here, and many other people. She did not confine her work to Harda and the nearby villages, but went to the out-stations and worked villages far and near from those centers. Not only did she take the Bible women with her, but also the wives of other Christian workers, teachers, etc., and so carried on a large work for several months. They would often be out four days to a week at a time, and largely at her own expense, so far as conveyances were concerned. Not only did she accomplish a great work, but she thrived on it. She kept remarkably well all through the hot season and the rains, and took no vacation at all. It is a work to her liking and she put her whole heart into it, and was full of joy and enthusiasm about it. She also inspired the others to the same zeal, until nothing would please the women better than a notice that they were to start out again the next morning before daylight on another tour. The work of Mrs. Shah deserves special mention. She was often unwell, and at times really sick and could not go, yet whenever she could go at all she was with them, and is a very efficient worker. She would take her youngest child with her and arrange for the care of the others, and then go. It is a joy and an inspiration to hear Mrs. Shah give a report of one of their tours and their experiences. She can thrill an audience with a report of their work. I believe I never experienced a farewell reception and a parting any harder than the one given to Dr. Fleming. Many of the women just thought they could not give her up to Mungeli, but yet they made the sacrifice for the work's sake. Miss Thompson will soon be here again, and she will be greatly needed. There is a great field here for another single lady missionary, and until we do have another one, much work that might be done with bright prospects, and ought to be done, will have to be left undone.

Harda, C. P., India.

PHILIPPINE ISLANDS.

MANILA NOTES.

LESLIE WOLFE.

We acknowledge with thanks the receipt of a copy of Peloubet's S. S. commentary from Miss Inez Lee, Route 2, Wheelock, North Dakota. Miss Lee has promised us further assistance in the way of literature.

We received two calls for evangelists during the month from needy fields, one of which was from the island of Mindoro. We deeply regret our inability to answer either call.

Mr. Kershner has started a correspondence Bible school, in which more than sixty are enrolled. Courses are now being offered in teacher-training and Acts. Other courses are being prepared. Six persons have already completed the first course.

The Board in Cincinnati authorized us to proceed with the erection of the first building of our Bible college in Manila. We hope to have the building ready for occupancy when the school year opens in May.

We have started a little eight-page monthly in the native language in the interest of the Tagalog churches, which is now in its third issue. Its name translated into English is "Christian News." Our other periodical, *The Way of Peace,* which is now in its tenth year, enjoys a circulation of 14,500 prepaid subscribers. As the *Way of Peace* has grown into a general religious newspaper, it could not well serve the local interests of our churches. The *Christian News* will now serve that purpose.

MANILA INSTITUTE AND CONVENTION.

A three days' Bible institute and a two days' convention of the Society for the Propagation of the Gospel were held in Manila, October 19 to 24.

There were present at the institute fifty-seven delegates, representing six Tagalog

provinces. Fourteen classes, under six teachers, were conducted. Conducting the institute in two sections, one for the general studies and the other for special courses for the evangelists, was a new departure which proved very satisfactory.

The convention of the Society for the Propagation of the Gospel had a large attendance. This is an organization of the Filipino brethren, and is entirely managed by them. During the past year Juan P. García was steadily employed at a salary of $15 a month. In addition to this, his travel expenses are paid. The treasurer reported a balance of about $100 on hand. Brother García was continued as evangelist, and Maximo Culala was also employed at a salary of $7.50 a month as evangelist among the Pampangans. Bro. Culala is himself a Pampangan. The convention voted to take out articles of incorporation for their society. In the convention were a number of recent converts who are influential in their communities, among whom was a former president or mayor of his town, who is very active in the church.

It was encouraging to see the earnestness manifested by the native brethren in the work of both the institute and the convention, and especially the practical way in which they are taking up the task of evangelizing their own people.

CHINA.

INTERESTING DOINGS AT LU-CHOWFU.

J. E. BROWN.

The last of September I made a short trip to Liang-yuen for the monthly school examinations. I started to agitate for the opening of night classes for the instruction of the illiterate in the Chinese character. This is in line with a widespread movement recently inaugurated. These classes use a six-hundred character book divided into lessons of ten characters each. A certificate is given on completion of the course with satisfactory examinations. Advanced courses are being arranged for those who can go on. Also there has been prepared for those who complete the course a number of booklets on geography, hygiene, patriotism, etc., using only these six hundred characters. Thus to those who complete this course there is opened up a small world of literature.

I returned to go directly on a similar flying trip to San Ho. There I started the same movement for night classes. The occasion for these rush-order trips was to make connection with the Bairds, who were returning from their furlough. I got back to find they had beaten me by a few hours. We were all delighted to see them back, and to hear from them of the homeland affairs. Perhaps I was more rejoiced than others, owing to my having had to carry the most of Mr. Baird's work while they were on furlough. The next few days were strenuous with visiting and the reapportionment of the work.

October 15 Dr. Macklin came, under the auspices of our Men's Bible Class, for a course of five days' lectures on hygiene, forestation, etc. His meetings were well attended and greatly appreciated by the townspeople. One day he was invited to address the local Agricultural and Forestry Association. He stirred them up to at least a lot of talk about the afforesting of hills and bringing under cultivation of public lands that have for all these years been largely non-productive.

October 29 Evangelist Hsweh, known throughout the Central Provinces as a man of rare power, came to us for a week of special meetings for Christians and inquirers. Mr. Hsweh's peculiarity lies in the fact that he insists on Christianity being made a matter of conduct rather than of doctrine. Furthermore, he makes himself an example in the things he preaches. He was formerly a prosperous business man. After his conversion he gave himself wholly to Christian work. He accepts as a maximum $10 a month for his services. Out of this he supports a family of six.

I made my monthly visit to Liang-yuen and San-ho, the one just before the other, just after Mr. Hsweh's visit, and got the night classes finally established. We have an enrollment of about fifteen at each place. The classes are taught by the larger school boys without compensation, except that two or three who are too poor to pay their tuition are given it free. We also started the school boys to collecting some vital statistics, preparatory to giving some special talks on hygiene, sanitation, etc., with a view to improving conditions along these lines. On this visit to San-ho our city evangelist Hsia accompanied me for a week of special evangelistic meetings there. The attendance and interest were encouraging. Unfortunately we are again without an evangelist at San-ho. The old gentleman who had been there was a Shandong man, and neither his dialect nor his temperament fitted the place.

We are sorry to lose him, for he is a genuine Christian.

In the city we have been rather slow in getting the Bible class reorganized, after the summer vacation. The attendance has dropped down somewhat, though the most of those who had taken any real interest are still coming. This fall we decided to divide into smaller classes for the study of the lesson, and then assemble for some fifteen minutes devoted to a brief summary of the lesson by a chosen leader, or to emphasizing some one important truth in it. We are studying Luke. Mr. Baird has now taken charge of this work.

The attendance on the evening preaching services has likewise not been so good as last year. The unusually rainy weather is partly responsible for this. In October we baptized two men of unusual character and standing in the city.

Our Thanksgiving was turned into mourning by the death of the infant son of Mr. and Mrs. Baird. He lived only one half hour. His funeral service on Thanksgiving Day was a great and much needed object lesson to the Chinese. Only recently one of the Chinese, who lost a child in the same way, had the body carried out at night and thrown outside the city to the dogs. Such is the value the Chinese place upon infant, or for that matter, adult life. So this precious life performed its service and passed quickly on. This is the first foreign death in the station. Mrs. Baird is recovering nicely, and they are bravely bearing their loss.

The other members of the station are all well. The children are getting to be a lively lot, and are about the most effective workers we have.

A NEW MISSIONARY GETTING INTO HARNESS.

CLARENCE H. HAMILTON.

I cannot say that I have been one of the conspicuous ones in the language school, but I do know that these few months of study have encouraged me tremendously and given me quite a feeling of greater at-homeness and intimacy among these people, who seem at first so far removed from us in custom and in language.

I have a Sunday-school class of seventeen high-school boys, all Christians and members of some one or the other of our congregations out here, in which I take great delight. All of them, so far as I know, intend to complete the regular course at the University of Nanking. Their English is sufficient to allow of their being taught in English. I am glad of the opportunity which enables me to become their friend at this stage, for I shall be able to watch them throughout their college career and, I hope, help them in times of perplexity.

The splendid lives of our senior missionaries in Nanking are a constant source of inspiration and instruction in the deep things of the Christian life.

Nanking, China.

WORKING WITH THE CHINESE SCHOOL GIRLS.

MARGARET DARST.

I have just gotten settled into my new quarters and am busy as a bee all day long. I have such a nice girls' school this year, and I love the girls. They are as sweet and winning as our girls at home, and some are perfect beauties. There are sixty-eight this year, and I have heard of more who are wanting to come in next year. I am afraid our building will not hold them, as the place is too crowded as it is now. I understand my school is the only girls' school in the city, so that accounts for the great number wanting to come. Of course, I feel that I have the finest-spirited man to be found as the teacher. How I wish you could see his kindly face and gentle ways with the girls! They all seem to mind him, and he seldom speaks to them. He has an intense desire to make them Christians, and every day in the chapel exercises he teaches them much on the question and answer method. The girls have Bibles, from which they read the lesson, and they seem to take such interest in what is being said.

I understand this man is also earnestly working on his other two teachers who are not Christian, and I don't have the least doubt but what he will win them soon. He has quite a number of the girls who want to be baptized, but he is first trying to win the consent of the parents, so he goes around to their homes and has talks with them about becoming a Christian.

There is one little girl in the school who has bound feet yet; the others have let theirs out, or had parents who were progressive enough not to have them bound. This good teacher has gone to this home and talked so earnestly with this mother, that they have begun letting them out. Of course, it cannot be done all at once, as the foot has to become accustomed to this freedom. Although there are great numbers whose feet are unbound, there are still a great mass, and perhaps you might say the majority, who still bind the feet of the girls. However, education will help to do away with this quicker than anything.

I am kept busy teaching a class in physical

training each day. I have a great struggle trying to use the proper Chinese terms. When I hear a suppressed giggle, I know I have made a terrible mistake which is too much for their gravity, and I have to laugh with them. On the whole, they are dear little things in trying to help me out when my meaning is not clear. This is their first real training and they are so slow, it seems to me, that I become quite discouraged, but then I get disgusted with myself for letting this get the best of me.

I also had my first sewing class to-day, and I wish you could have seen how they seemed to enjoy it. Of course, many of the homes are too busy to take time to show the girls, and this makes our opportunity. I am planning to have them begin from the simplest stitches, gradually to more complex, and then to making their garments. Of course, at that time I shall need a Chinese woman to come in and help me.

Chuchow.

YOUNG PEOPLE'S DEPARTMENT.

ENDEAVOR DAY.

We are now on the eve of the most important day of the year to us as Endeavorers. Hundreds of societies will observe the thirty-fifth anniversary of Christian Endeavor next Sunday evening by using the exercise, "The Least of These." We trust your society is one of the number. There seems to be a deeper interest than ever before, and a strong determination to reach our watchword, "Ten Thousand Dollars from the Endeavor Societies by September 30, 1916." There is nothing in the exercise to prevent its use at any time. If you did not order supplies, do so at once, and observe the day some Sunday soon. They are sent free to all societies taking the offering for the Foreign Society. In any event, have fellowship with this great work. Send orders to Box 884, Cincinnati, Ohio.

LIFE-LINE SOCIETIES.

The society of the North Side Church, Fresno, California, has assumed the support of "Daniel," an evangelist at Damoh, India. The society at The Dalles, Oregon, recently decided to furnish the salary of "Kavilar," an evangelist at Mungeli, India. These are lively, wideawake societies, carrying on a splendid work along all lines. Quite a number of the societies are supporting workers in the various mission fields. There are hundreds of others perfectly able to have this vital touch with the mission field. The world-wide vision strengthens the work in every department. These special amounts greatly assist the Foreign Society in relieving the General Fund for other important work.

DAMOH ORPHANAGE VIEWS.

Requests are coming in rapidly from the Endeavor societies for the privilege of using the new set of stereopticon slides on the Damoh Orphanage work. This set contains about seventy views of the work at Damoh, India. These will be sent out to societies paying express charges both ways.

A CHINESE SOCIETY.

Miss Minnie Vautrin, in charge of the girls' school at Luchowfu, China, writes as follows of the Christian Endeavor Society: "I wish the Endeavorers in America might have been present at our Endeavor meeting this afternoon. It was a special meeting in honor of Mrs. Baird, who has just come back to us from America. It was she who first started our society here. After the meeting the girls served refreshments. The schoolroom was decorated especially for the occasion. One of the foreign ladies who had never attended before asked if we always had such enthusiastic meetings, and I was glad to say 'yes.' The girls are always eager to do their part; and it is only the smaller girls who respond with Scripture reading. The poorer the leader, the more generous the support. There are twenty members in the society."

DAMOH ORPHANAGE ENDEAVOR SOCIETY.

A recent letter from Ray E. Rice, Damoh, India, contains the following: "The Christian Endeavor meeting last evening was a good one. This is one of the meetings in which the boys can express themselves in their short talks. The meeting was the regular Thanksgiving theme, and Brother David Rioch was the leader.

"Next week's meeting has the thought of service for the town. Some of the older boys are teaching Sunday-school classes among the town boys. The Christian Endeavor leaders of India think that there are more lines in which the Endeavorers may give service than in the homeland. We hope that our boys will learn this service so that they can carry it back to their villages."